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# THE ANGLICAN DIGEST



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WINTER A. D. 1961

# CREAM OF THE WINTER CROP

## *The Way of a Pilgrim*

The Winter Selection of the Episcopal Book Club

The current "Book-of-the-Season" is an extraordinary account of the life of a pilgrim, a wanderer-in-Christ who, perhaps without ever intending to do so, has done a great deal to bring the soul of Eastern Christianity to light in the Western World. By his own confession he was neither a professional man of letters nor a journalist; neither a preacher nor, as far as we know, a saint. The fact is that we know about him only what he has chosen to tell us. His name is lost, his manuscript unsigned; we do not know whether he wrote his own story or told it to someone else who wrote it down; all we can gather is that the man lived a hundred years ago; that he was a peasant of Central Russian origin; that, because of the malice of an older brother, he was crippled in one arm; and that he started on his spiritual journey when he was about twenty years of age.

The manuscript of *The Way of a Pilgrim* was discovered in the possession of a monk of Mount Athos in Greece by the Abbot of St. Michael's Monastery, Kazan, in Eastern Russia. It was first printed in Kazan in 1884, and later was translated into English; since then its fame and influence have grown steadily—and quietly, until J. D. Salinger made the book's effect upon an unstable young girl the subject of his latest best-seller, *Franny and Zooey*.

Published by Harper and Brothers, 49 East 33rd Street, New York 16, at \$3.50. (See special order form on the next-to-the-last-page of this issue of *The Anglican Digest*.)



THE ANGLICAN DIGEST is published quarterly by the Episcopal Book Club, a not-for-profit corporation, Eureka Springs, Arkansas as a service to the Church and at the solicited subscription rate of \$1.00 annually. Entered as second class matter at the post office in Eureka Springs, Arkansas. Winter A. D. 1961. Vol. 4, No.

WINTER A. D. 1961



# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## WHY WORK

WORK is not, primarily, a thing one does to live, but the thing one lives to do. It is, or it should be, the full expression of the worker's faculties, the thing in which he finds spiritual, mental, and bodily satisfaction, and the medium in which he offers himself to God.

We must recognize that the secular vocation, as such, is sacred. Christians must get it firmly into their heads that when a man or woman is called to a particular job of secular work, that is as true a vocation as

though he or she were called to a specifically religious work. We must concern ourselves not only with such questions as the just price and proper working conditions, but with seeing that the work itself is such as a human being can perform without degradation—that no one is required by economic or any other considerations to devote himself to work that is contemptible, soul-destroying, or harmful. It is not right for us to acquiesce in the notion that a man's life is divided into the time he spends

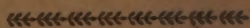
on his work, and the time he spends in serving God. He must be able to serve God *in* his work, and the work itself must be accepted and respected as the medium of divine creation.

We have allowed work and religion to become separate departments, and are astonished to find that, as a result, the secular work of the world is turned to purely selfish and destructive ends, and that the workers have become irreligious, or at least, uninterested in religion. But is it astonishing? How can anyone remain interested in a religion which seems to have no concern with nine-tenths of his life? Our approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sundays. What we *should* be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables. Church by all means, and decent forms of amusement, certainly — but what use is all that if, in the very center of his life and occupation, he is insulting God with bad carpentry? No crooked table legs or ill-fitting drawers ever, I dare swear, came out of the carpenter's shop at Nazareth. Nor, if they did, could anyone believe that they were made by the same hand that made heaven and earth. No piety in the worker will compensate for work that is not true to

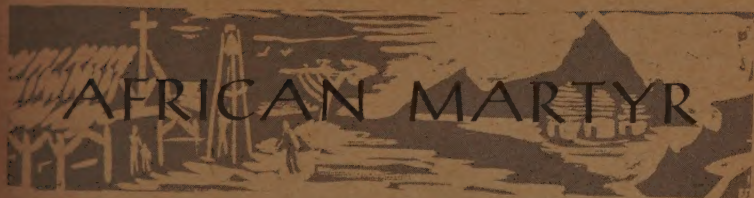
itself; for any work that is untrue to its own technique is a living lie.

We have forgotten that a secular vocation is sacred; forgotten that a building must be good architecture before it can be a good church; that a painting must be well painted before it can be a good sacred picture; that work must be good work before it can call itself God's work.

Every maker and worker is called to serve God *in* his profession or trade — not outside it. The only Christian work is good work well done. God is not served by incompetence: and incompetence and untruth always result when the secular vocation is treated as a thing alien to religion. And conversely: when you find a man who is a Christian praising God by the excellence of his work, do not distract him and take him away from his proper vocation to address religious meetings or to open bazaars. Let him serve God in the way to which God has called him. He is not there to serve you; he is there to serve God by serving his work. — *Taddled from Creed or Chaos*, by Dorothy Sayers (Harcourt, Brace and Company, 750 Third Avenue, New York 17; \$2.75)



"Count your blessings—they are an awful lot of commitments you aren't on."—*The Neli Leader*.



# AFRICAN MARTYR

THE gaunt branches of the euphorbia trees form a natural chapel around the rock; a crucifix hangs at the entrance; the murmur of insects fills the place; the sunshine slants in long, narrow lines through the trees; and a candle gutters on the rock which covers the scourged body of the martyr, Manche Masemola.

In the heart of the mountains of Sekhukhuniland, in the heathen fastnesses of the Northern Transvaal, an Anglican girl of eighteen, Manche Masemola, on 4 February A.D. 1928, resisted unto blood for the sake of Christ. She was determined to attend the baptism classes in the face of the fierce opposition of her parents. She and her cousin Lucia, who lived with them, used to steal away to the classes, although they were always severely punished on return.

Her priest, Father Moeka, was concerned about rumors of her mistreatment. "I have heard that your people are troubling you," he said.

"That is nothing," Manche replied. "If they cut off my head, I will not leave my faith."

"It will be sometime yet before you are ready for baptism," said Fr. Moeka. "It will not be fair to the other members of the class if I baptise you before them."

Manche looked at him. She had found the pearl of great price, and was already beginning to be dimly aware of what its cost would be. "I may be baptised with a better baptism," she said.

The persecution at home increased. She was thrashed every time she returned from class, and people began to notice the bruises on her body. Lucia was sent away because she was felt to be encouraging Manche. In fact, she was. "We have turned away from the darkness to the Light and we must never go back to the darkness," Lucia said to Manche as she urged her on to endurance.

Manche's courage did not falter. "I will never go back from the faith, whatever they do. I shall laugh the more they hurt me." The day Lucia left, she saw Manche's mother beat her with a stick and her father lash her with a rein.

Her mother's anger grew fanatical. One day while they were plowing with oxen in the fields, she noticed Manche preparing to go to class. She took a whip and chased her around the field into a little grain hut, and there tried to stab her with a spear through the thin bark walls. When the infuriated mother set fire to the hut, Manche escaped and ran to tell Fr. Moeka and her cousin Lucia.

Once again Fr. Moeka wondered whether to baptise her, but the girl would not be made an exception. "I shall be baptised with my own blood."

"Are you not afraid to die for your faith?" the priest asked.

"Never," she replied.

She might have hesitated, avoided the classes in hope of winning over her parents; she might have waited until the boy to whom she was engaged came home from his work in the town to win his support against her family, but an eagerness for Christ constrained her.

She never went to the class again. Her mother took away all her clothes to prevent her going out. She was seen once or twice at dawn, kneeling naked in prayer near her home, but she ran in when she realized she was not alone.

Her parents consulted the witch-doctor about the "Christian devil," which seemed so intractable in their daughter. It was believed that the devil en-

tered through the smoke of the incense used in the church, and must be vomited or beaten out both by medicine and the whip. What advice the witch-doctor gave is not known, but one morning, her parents dragged Manche naked from the house and began to flog her. When one tired, the other carried on.

She fell before the onslaught; the blood flowed from the scourged and mangled body as she was caught up into Paradise. Frightened then at what they had done, the parents sewed up the body in a blanket and, finding no place for it in their hearthen cemetery, buried it secretly under a large rock.

That is the rock around which the euphorbia trees now lift their branches. That is the rock by which the Bishop of Pretoria sang the Eucharist of a Virgin Martyr last year, in the presence of three hundred of the faithful who had come by car, bus, and foot to that lonely spot.

She was unlettered; her culture was that of tribalism and the care of land and cattle. She had never seen beyond the hills of her own village. In the eyes of the world, she was one of the "last," an ignorant native herd girl unworthy of care or attention, but she who was last had become first. Once again, our Lord has exalted the humble and meek, and the standards of the world have been turned upside down by a young Africa.

girl, who in the heavenly places pleads for her own people and all the people of Africa, that the eyes of their blindness may be opened to that Light which is peace and unity and, in the end, perfect joy.—A monk of the Community of the Resurrection: taddled from the (London) *Church Times*.



"To most people there is something passing strange and even unnatural about a group of men whose one aim is to sever themselves in seclusion from the workaday world. Unnatural it may be, especially in an age when preoccupation with this world and its business is regarded almost universally as the only natural way to live. It is certainly supernatural in its inspiration, and that is its great justification. Such a deliberate withdrawal from the world constitutes a quiet but dramatic reminder of something which modern man is supremely in danger of forgetting, that man's abiding peace must be sought elsewhere than in this world and the lusts thereof."—*The (London) Church Times*, on the occasion of the Bishop of Chichester's blessing and dedication of new and extended parts of the monastery of the Community of the Servants of the Will of God.



## AUX ARCS

THE Diocese of Arkansas has the only diamond mines in North America, thirteen state and two national parks, first-class fishing areas, natural hot springs, 53,104 square miles, 51 parishes and missions, 38 priests or deacons, 106 lay readers, and 12,000 Churchmen. Despite a decrease in state population, the Church has grown almost four percent in membership in the last year. Behind the push is the Bishop of Arkansas; upon his enthronement as diocesan in 1956, he instituted a Diocesan Development Program financed by parish and mission pledges totalling over \$332,000. \$15,000 went to the University of the South, part was used to shore up the physical fabric of the diocese, and the remainder to purchase mission sites in Churchless towns. [The Bishop is one of the few in the American episcopate to be trusted with a typewriter; he was author of the EBC 1954 Spring Selection, *The Miracle of the Cross*, and of an account of the Central High School integration embroilment, *Bigger than Little Rock*. He is one of the contributing authors of the EBC 1962 Spring Selection.] — Taddled from *The Episcopalian*

## NO RESERVATIONS

THE Niobrara Deanery is composed of all Dakotah Indians of the Church in South Dakota (included are two reservations in northern Nebraska) and has over 8,000 baptised members: 40 per cent of all Dakotahs are Churchmen. The average income of a Dakotah family is \$1,000 a year, yet when the Niobrara Deanery was assessed \$18,000 in the South Dakota Church's recent capital funds drive, it gave \$65,000; many missions oversubscribed their quotas by 300 to 700 per cent. Sacrifice has been forced on the Dakotahs in many things, but they give themselves whole-heartedly to the Church. The women spend all winter making quilts in order to have something to give to their missionary offering. When the Deanery meets in Convocation, it is a four-day affair devoted to worship; business is tucked in here and there between the tents and outdoor cooking pots.

Priests are scarce and must ride a circuit of many mission congregations chiefly tended by lay readers, but that cannot dull the people's enthusiasm. The 130-member congregation at Kyle, on the Pine Ridge Reservation, started saving for an adequate building more than thirteen years ago; by the time they had \$22,000 they also had over 200

members; most of the increase was in children. They\* asked the Bishop for some help and got it: the children of the American Church also contributed part of their missionary offering. The big help came from the architect and senior warden of Sioux Falls' Calvary Cathedral Church, who drew handsome no-nonsense plans, and from two builder-communicants of St. Katharine's Church, Martin, who directed the largely volunteer labor which put up the 1,856-square-foot chapel and parish hall.

To see the new St. Barnabas consecrated by the Bishop, 150 people gathered on a 1960 December night that went from bad to blizzard. Forty people were stranded overnight in the old church; the Bishop was snowbound until noon the next day. It is doubtful that the Rev'd Father in God of South Dakota minded the inconvenience on behalf of such faithful sons and daughters.—Taddled from various sources.

\*On the New Church Committee: Royce Bull Bear, Wilson Janis, Ruben George There First, Jerome Brown Bull, Herbert Two Crow, Fr. Sidney Ulysses Martin. The choir and acolytes at the consecration: Ernest L. and Ethel L. White Man, Martin Thunder Hawk, Timothy Bull Bear, John Yellow Hawk, Adrian and Elene Garnele, Gaylen Brown Bull, Clarence Broken Rope, Alvin No Horse, and John Around Him.

# SUFFERING

SUFFERING is one of the common ventures of life. One person may know the torture of a painful disease or accident; another may suffer over a wayward child or a lost love; another may suffer from loneliness. Suffering may come to us in many ways, but each of us knows some kind of suffering.

If we believe that by being good, that by holding firmly to certain beliefs, that by performing certain religious practices, we can avoid suffering, we are only playing games with God. If our belief or behavior is calculated merely to avoid suffering or to obtain an earthly reward, we are attempting to manipulate God and are trying to turn religious faith into a kind of magic. We are forgetting that Jesus Christ, whose life of moral perfection none of us match, did not escape suffering—in fact He suffered a tortuous death on a cross.

The New Testament says that God Himself has shared the common lot of mankind. In His fleshly days, Jesus Christ suffered hunger and thirst, loneliness and defeat, torture and death;

through it all He was sustained by the strength and peace of His Father. That, the Christian message says, is now available to all of us.

To be human and to escape from some kind of suffering is not possible, but our Christian faith tells us that God knows what it is to suffer. Knowing what suffering means, He consoles and strengthens us. He does not promise us an escape, but He does promise to be with us.

St. Paul asked, "What shall we then say to these things?" We may paraphrase his answer, "Neither life nor death, neither spiritual powers nor earthly powers, neither the past nor the present nor the future, nothing in creation, not even disease nor any kind of suffering shall be able to separate us from the love of God which is in Christ Jesus our Lord."—The Rector of Epiphany Parish, Winchester, Diocese of Massachusetts, at a requiem Eucharist for a mother and her two daughters, all champion ice-skaters, killed in a Belgium plane crash last February. (Taddled from *The (Massachusetts) Church Militant*)



A religion that does nothing, gives nothing, costs nothing, suffers nothing, is worth nothing. — A parish paper.

# PROPOSAL

A SIMPLE and revolutionary solution to the missionary problems of the American Church presents itself:

(A) Negotiate with the Province of West Africa to have the Missionary District of Liberia included in that autonomous Church where it rightfully belongs. Guarantee for at least twenty years financial support equal to what we are doing at present. At the end of the time, adjust the financial support in relation to our ability to give, the needs of Liberia, and the needs of the Province of West Africa in general.

(B) Do the same with the Missionary Districts of Cuba, Haiti, Dominican Republic, Puerto Rico, and the Virgin Islands in relation to the Province of the West Indies.

(C) Let the bishops and councils of Mexico, Central America, South America with the Falkland Islands, and the three districts in Brazil form their own embryonic province. Continue our financial support to them indefinitely, but let them do as they see fit with it.

With those changes we would immediately see the following beneficial results:

(1) The American Church would be free of any possible charge of "missionary imperialism." We would control only the Church in the 50 United

States, and (to our great shame) it would be the first time such a thing was ever done by us, except where, as in Japan and China, we were forced to do so by hostile governments.

(2) The Overseas Department of National Council would exist only to forward money and to recruit and train men for work in autonomous or semi-autonomous Churches. Administrative costs would be cut tremendously. More of our money would get where we want it to go, and possibly some priests now holding down desk jobs would be free to help solve our own domestic clergy shortage.

(3) Work of the Church would be administered where the real needs are known instead of from remote offices in New York City.

(4) For the first time in our lives, we would have the satisfaction of truly "giving" for the missionary spread of Christ's Kingdom. Someone might even get excited about it!—Taddle from a letter in *The Living Church*.

## SIMPLE MATTER

Sister: "What do you do to obtain God's forgiveness?"

Boy: "Sin, of course."

— The London Church Times

## QUIET

THE voice over the telephone could be described as soberly triumphant. Father Eric had died suddenly. We had no sooner replaced the receiver on the cradle when the whole truth regarding God's mysterious ways opened like a vista-picture. The mission district with two churches, until five years ago had seemed too spiritually barren for the Enemy even to sow his tares; the property of the Church left much to be desired.

When Father Eric arrived, there must have been some shaking of heads and perhaps criticism of prelates. It is certain that no "board of stewards" or "committee of deacons" would ever have called him, for he had a most serious affliction: a disease of the throat reduced his voice to a whisper and even that pitch could be maintained only after long periods of rest and silence. Also, his ceremonial was far out of keeping with that of the area.

God's ways are not man's. First of all, two laymen with a healthy vocation to serve the Church agreed to help by saying Morning and Evening Prayer, and by preaching under Father Eric's direction. With some difficulties, the Eucharist was offered. Father Eric's affliction made him retire somewhat from the hustle and bustle of parish life, but in so doing, the mystery of

the priesthood shone forth. Although he was largely unknown and, although according to current standards, he was unsuitable for the assignment, his silent priesthood converted the spiritual barrenness, made the nature of the Church more clear, and probably changed the ecclesiastical temper of that portion of the diocese. We would not be surprised to hear that his was the first Requiem Eucharist in that area, and probably it was one of the first occasions when a priest and pastor was being buried, with full honors, by his sorrowing but thankful people — thankful for the privilege of having had him as pastor.

Theologians remind us that with God, speaking and acting are the same thing. In Father Eric, God acted as He does through every priest, but in his case, He spoke through the painful silence, and His Word was heard triumphant, so that Holy Church was edified. Perhaps Father Eric helped all priests by being in his own person a kind of reparation for those of us who talk so much and say so little. It was in the "still small voice" that Elijah perceived the presence of God; the silence of the Tomb affected the salvation of mankind. The Beloved Disciple wrote that there was silence in heaven for half an hour. We hope that pension boards, bishop's committees, vestries, and even some bishops will ponder

this miracle, involving as most miracles do, the death and martyrdom of the principal, and will recognize that God used him to make the desert blossom as a rose.—Taddled from *His Dominion*

## HILLSPEAKING

IT has been decided that (1) the retreat house will someday be located on what we have been calling the "Green Hill", (2) where, for the most part, residences will be built, and (3) most happily of all, where the chapel and tower will stand.

Unless a more appropriate name can be found, we shall call our chapel after St. Mark the Evangelist. His feast day, 25 April, is the anniversary of our arrival at what is now known as "Hillspeak"; it cannot be displaced by any days save Easter and its Octave; the color for St. Mark's Day is red; the dogwood trees are normally in full flower then, and our hills and mountains will be adorned with their delicate and lovely blossoms; and the Collect, Epistle, and Gospel for St. Mark's Day are all pertinent to our present work and future plans.

It appears that the chapel and tower should be built of native stone (the quality of our limestone and sandstone is excellent) and modelled after some simple glories that have resisted the rav-

ages of weather and time, and stand to prove the madness of modernity.

Our principal mountain (aptly named "Grindstone") is the third highest and probably the largest in these parts—a mile and a half long; the chapel and tower will be on the very peak (St. Mark's Crown: elevation 1765), and from the top of the tower the entire surrounding countryside will be visible for miles and miles and miles. Near the chapel will be a graveyard.

When winter clears the sky and bares the trees, lower mountains and far-distant towns seem to be only down the road a bit, but when our mountain is enveloped in the stilling fog, we find ourselves in a world apart, and the tuneful bells of woolly sheep grazing on the not-so-grass crown, tell us that the chapel and the tower and the graveyard will someday seem to have been there always.—"Embertiding"

## WANTED

The gift of an unused facsimile, two-color edition of the Standard Copy of the Book of Common Prayer, printed by the Meriden Gravure Co., published by the Seabury Press, 1952. Red cloth binding. For *The Anglican Digest*, Eureka Springs, Arkansas.

## THE ABBESS

ONE of our facetious friends calls her the Abbess of the Balcony, but her name is Susie-belle. She came to us last summer at the age of twelve, which is pretty old for a dog. She is a black and white cocker that needs to be reassured that people do not bite.

She has rather definite tastes: not too fond of other females (she can't stand the dog variety), she merely tolerates women who fuss over her; she is a bit afraid of black-cassocked men (our postulants have to make a real effort to win her affection), but she dearly loves everyone in a grey habit; they are her people.

There are three places she loves to be: the kitchen, the chapel, and the landing on the main stairs. The kitchen, of course, is where the food is with all its delicious smells, and where a slip of the hand might let fall some morsel, and where snacks are to be won by pleading with large brown eyes and with a trick of sitting up.

She seems to love the chapel most of all. She knows she is not allowed in the sacristy, so she stands at the door to watch. She even attends Chapter. To come to that meeting of minds with the Community, she enters

the sacristy through a small opening off the stair-landing and walks across the top of the closed vestment closet. There she lies, safely off the forbidden floor, while we have our conferences. There too she lies to count the friars as they come to chapel. She seldom stays there long, but runs up the stairs, through the library back through the long hall and into the balcony for every service in the chapel.

She greets all comers, walks to the open rail and settles down to stare at the brethren assembled below in prayer. Many of our guests have wondered, as do we, how she knows the end of the various services, but before it comes and before anyone has moved, she rises, reverses her trip through the long hall, the library, and down the steps to the landing. There, always after the last office of the day, she stands to wag her tail in greeting and receive in return a pat on the head from each friar as he retires for the night.

The winter past was her first one in the north, the first time she had ever seen snow, and we had a lot of it last winter. It took some resilience on her part to adjust to it, especially when the drifts were over her head, but she managed it smoothly.

Worst of all, she had a heart attack (an ailment to which Florida dogs are liable). For days, she hung between life and death. She would not stay alone, and insisted on getting to chapel every time the bells rang. She could not climb the stairs, so the brethren vied with one another for the privilege of carrying her back up the stairs after she had stealthily and laboriously crept down.

She is better now, in fact, livelier than ever before, because she has so much attention and is so well-loved. How long she will continue in health is unknown to anyone; a damaged heart like hers could fail at any time, but while she lives she loves her life and she loves the brethren. The Abbess is very happy here.—Taddled from *The Little Chronicle of the American Greyfriars* (the Anglican Franciscans on Long Island)

### THE COMMERCIAL

A television producer, having guests for dinner, asked his small daughter to ask the blessing. She bowed her head and announced, "This food comes to us through the courtesy of Almighty God."—A parish paper.

## AFRICAN GOLD

In winter's world the King  
was born.

In a night sad and still  
The shepherds on the stony hill  
Huddled against the chill.  
To the stable where the ox's  
breath

Hung like steam in the cold  
A king came far from Africa  
With gold,  
Warm African gold,  
With gold for the King.

The sun that shone on Galilee  
It was warm to men's skin  
It could not warm their careless  
hearts,

Sadly they hugged their sin  
And the Christ who brings  
them gifts of love  
With cold silver is sold;  
His royal brow wears myrrh  
now,  
Not gold,  
Warm African gold,  
Not gold for the King.

Our skies are golden all the year  
And our lakes never freeze  
In warm December give us,  
Lord,

Love that is warm as these  
With the Spirit's flame now  
burn in us.

Kindle hearts that are cold  
Then shall we bring to  
Heaven's King  
Our gold  
Warm African gold,  
Our gold for the King.

—A modern African carol

## ACCORDING TO—

★ The Director of the Oak Ridge (Tennessee) Institute of Nuclear Studies and Curate of St. Stephen's Parish: "When I speak as a physicist, my audience is prepared to have me help them understand a reality that stands over against us both; they never think I'd give witness to a private physics of my own. When I speak as a priest, however, my audiences somehow expect me to do nothing but bear witness to my own private convictions, rather than do what in reality I am doing—assisting my hearers to understand another body of knowledge that stands over against us both in the same way science does and is true, whatever we may happen to think about it."

★ The Bishop of Bangor, Wales: "How the Church spends its money is every bit as important as the way it is raised. Christ did not command us to build and beautify churches, though it is obviously right that we should do so in order that worship may fittingly be offered, but He did command us by His example and precept to feed the hungry and preach the Gospel to all nations. That is why I take this to be the fairest test of a parish's

faithfulness to Christ: How much in terms of money and thought and prayer does it contribute to the world in mission and practical service? By that standard, is our giving what it ought to be?"

★ *His Dominion*: "It is a pity that the time spent at synods and conventions in a bundle of activity and some lack of spiritual maturity, could not be spent in solemn retreat. It might surprise us what the Lord would tell us."

★ The Rector of St. Ann's Parish, Brooklyn, N.Y., "The term 'Catholic' as understood in the Anglican Communion means 'all those bodies of Christians which maintain the Faith of the Creeds and are loyal to the generally accepted decrees of the Ecumenical Councils of the earlier and undivided Christendom as these Councils met under the Holy Spirit.' When we apply the term 'Catholic' to a body of Christians, we are referring to them as maintaining, esteeming, and using the apostolic sacraments of grace and we are indicating that those bodies, as do we, retain the apostolic ministry in succession. Thus the promoters of many unity schemes in our

day are impatient with any reference to truth as a body of doctrine revealed and secured within the Church."

★ The Executive Officer of the Anglican Communion: "American Churches, including our own, are presently undergoing a noisy and sometimes disturbing attack, very often attacks, from subversive groups among the fringes of their own membership. They are the price the American Church pays for the easy and luxurious religiosity of the past twenty years, when the popularity of the Church brought into its ranks (or at least into its suburbs) people who were wildly mistaken about what the Church was. They thought it was a club of like-minded people—safe people, substantial people, people to whom the *status quo* was dear — who came together to add a religious overtone to the preservation of the *status quo*. When they discovered their mistake, they took refuge in the bankruptcy and panic which found Communists in most pulpits and traitors in every meeting. We are not done with this kind of lunacy, alas; but it will presently cease to matter, for it cannot coexist with a sober and biblical obedience to

God, who does not need to be kept in business by anybody and whose work cannot be stopped by any quantity of clergymen who threaten not to pay their dues."

★ The Chaplain of Llandover College, Wales: "Members of the clergy can expect to be taken seriously by the laity when they have taken their own priestly training seriously. Amateur status is all very well for sport—but what self-respecting priest should be satisfied with it? Who wants the visitations of an amateur priest when he really needs priestly care? Let every priest be a professional and know his craft thoroughly. It is time the word "priestcraft" was restored to respectable usage, and I am convinced that our theological colleges are leading the way."

★ A Priest at St. George's College, Jerusalem: "Unless we Christians are prepared to live as we preach in today's world it would be better if we did not associate ourselves with the Church's doctrine."

★ The Archbishop of Canterbury (then of York): "Though vast numbers of religious books are written, we need more religious writers. There are rel-

The cover design of this issue of TAD represents the three gifts of the Magi and the Epiphany star; it is taddled from Australia's Northern (Queensland) Churchman.

ious books that we could do without: chiefly books about religion written in very bad prose. Our greatest need is for authors who, without prompting about religion, will draw

from their religion the impulse to write. Such writers will give us not propaganda but good books in which, all unselfconsciously, the Christian view of things will peep through. I

## A PRAYER

**L**ORD, Thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all: but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details: give me wings to get to the point. Seal my lips on my aches and pains: they are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility, and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet: I do not want to be a saint\*—some of them are so hard to live with: a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people, and give me, O Lord, the grace to tell them so. Amen.  
—Taddled from (Long Island) *Tidings*

\*Here the author errs: two of the chief marks of sainthood are joy and self-forgetfulness, which are easy to live with, and saints all Christians will become sooner or later if they persevere. One of the crowning works of the devil has been to give sainthood a bad name by confounding it with a downright sinful glumness and moralizing temper sometimes called "puritanism."

would like to see the vocation of the Christian writer put more forcefully before the consciousness of young people who want to do something as Christians but don't know what to do. Write—be it articles for the daily, weekly, or monthly press, or be it books of any sort, but write! Christian men and women who know how to use a pen can serve Christian truth in varied and different ways." [A plan to speak to this matter in the American Church will be found in "Confidential Proposals," available upon request from TAD.]

★ The London *Church Times*: "A priest lives by two revolutionary convictions (little understood by the world): that the Son of God has inaugurated a kingdom in which men are freed from selfishness into mu-

tual love; and that the parish priest, despite manifold personal imperfections, has been chosen and sent by God to carry on that work. The three things which he knows himself to have chosen and sent to do are to pray, to train Christians, and to touch everybody in the parish with the love of God for which he is an appointed channel."

★ The President of Cathedral Films (a priest): "In the recent production of *The King of Kings*, the motion picture industry has again distorted the facts of history recorded in the Gospels. The producer of this latest Bible epic has thrown caution to the winds and taken unwarranted liberties in his film on the life of Christ. There are so very many inaccuracies that it would require an article to men-

## SURPRISE

I dreamed Death came the other night, and heaven's gate  
swung wide:

With kindly grace an angel ushered me inside.

And there to my astonishment stood folks I'd known on  
earth—

Some I'd judged and labeled as "Unfit," or "Little  
Worth."

Indignant words rose to my lips, but never were set free,  
For every face showed stunned surprise—

No one expected me!

—A parish paper

tion all of them. To those whose only acquaintance with the Gospel is by means of the screen, the truth will never be known, or will be forgotten. The Church must therefore be on her guard to defend the truth and to denounce those who sabotage the Faith."

★ A Sister of Mercy (English Religious Order): "Surely the congregations of closed churches lose much of spiritual value for their parishes by keeping out the prayers of passing strangers who, like themselves, call God Father and look upon every church as His House."

★ A Staten Island (New York) layman: "Unity discussions with whatever Church involving Anglicans will succeed or fail on the absence or presence of Catholic faith\*. The validity of Anglican Orders is dependent on our fidelity to Catholic principles. To compromise those hard-won principles in favor of a man-sought unity which is not based on Catholic faith and practice would be sheer tragedy. Our Protestant brethren who enter into discussions with us must not be misled. Catholic faith, Catholic order, and Catholic sacraments must be the basis of acceptance in unity. Without that fundamental understanding, discussions are a waste of time."

\*The faith once delivered to the saints is set forth in the Book of Common Prayer.

★ The Bishop of Exeter: "The underlying basis of Canon Law is that all things must be done decently and in order. The Law is not for its own sake but only and wholly for the good of all souls and the general well-being of the Church. Canon Law resembles not so much the laws of civil states as the accepted rules and customs of a united family."

★ A parish priest: A pox on any priest whose people are so busy with organizations, meetings in the parish house, drives, and what-not, that the worship of God is neglected, if not ignored. How can it be God's Church with the doors locked and the people (and priest) gone? How can a priest live by the altar when the people demand his presence elsewhere? I am grieved when I see in a bulletin of any church, large or small, the schedule of all kinds of weekly meetings, and only one meeting before God's altar. Is that priest a priest of God, or a servant of man? Is that God's Church or man's Church?"

★ *His Dominion*: "The bureaucratic mind, developed in those bishops and priests who have office desks rather than prayer desks for their work, has hindered the family relationship of the Body of Christ, often prevented people from accepting the Church as the mouthpiece of the Holy Spirit, and has made spirituality in cleric and layman more difficult."



THE concept of a bishop as chief pastor is found in the early history of the Church. The bishop in a small city was in fact associated intimately with his clergy and his people. That intimacy could not last as the Church began to grow.

A bishop after all is a man and not a superman. The grace of ordination and consecration does not change the man: he is still human with the same talents and the same weaknesses, the same abilities and inabilities as before. A diocese gets what it elects. Of course, God enables a bishop to be and to do what He expects him to be and do, but not necessarily to be or do what others expect and want.

The function of chief pastor really cannot be separated from that of administrator. Much, very much, so-called administration, even desk work, is in fact deeply pastoral. Much too glibly we keep saying that the bishops should be freed from ad-

ministration and allowed to be pastors, but any chief must be an administrator, although he might be relieved from service on many corporations, institutions, boards and committees.

The very heart of the matter is that the bishop should be the effective symbol of unity and continuity in the diocese and between the diocese and the whole Church. He is the leader in faith, mission, and strategy. He must be the decision maker; no matter how many checks and balances or suffragans there may be, the bishop must give the last word. He is the judge. Add to these responsibilities his necessary functions as the ordainer and confirmer, and he has a full-time job without other pastoral activities his critics might like him to assume. Indeed, those primary responsibilities contain his essential pastoral functions.

The bishops in the fourth century who gave us the Creed traveled from Spain, Carthage

and Egypt to Nicaea; some were away from their sees for years. Were they being good pastors? Yes! They were among the best chief pastors we ever had, for they affirmed the fundamentals of our Faith.

In confirmation, the Bishop is addressed as "Reverend Father in God." A good father is deeply concerned with his family. He treats the younger members differently from the older; he guides, educates, disciplines, leads and decides for them. He is concerned about everything, but he does not do it all by himself. He arranges it. For example, I could not teach my son music, but I arranged for him to learn; I send for a physician when my children are sick.

In the diocese, when a priest or parish has a problem in finances or education, I send the treasurer or the director of Christian education to help. They know more than I do and are supposed to. In sending them, I am being a chief pastor. If those doctors cannot do the job, I should get others, not go myself.

The bishop is the father of the diocesan family and can function as such most effectively if the clergy and people understand his role. If they did, they might even grant him time to read books and meditate and pray. He would be a better Father in God for it.

—The Bishop of Virginia

## GRACE

AT a recent parish supper, the "grace before meat", which was said responsively (by the few who knew it, and mumbled by the rest), came, for the most part, from Psalm 145 and goes like this:

*Minister:* The eyes of all wait upon thee, O Lord;

*Answer:* And thou givest them their meat in due season.

*Minister:* Thou openest thine hand,

*Answer:* And fillest all things living with plenteousness.

*Minister:* Glory be to the Father, and to the Son, and to the Holy Ghost;

*Answer:* As it was in the beginning, is now, and ever shall be, world without end.

*Minister:* Bless, O Father, thy gifts to our use and us to thy service; for Christ's sake.

*Answer:* Amen.

Commit it to memory now, and respond heartily the next time it is used. [You may wish also to use it at the family table; it allows the children to take part, while reserving for the father his privilege and duty, as head of the family, to bless its food.] — Taddled from *The (Dallas) Churchman*



## CAMPUS QUESTIONS

**L**AST term, I took at random the first hundred names from my file of the nearly 400 Churchmen attending the several institutions of higher learning in Milwaukee. Out of the hundred, I found that 89 had been in church the previous Sunday; 31 had been there twice; 29 had attended a mid-week service; 68 had made a pledge to their parishes; 31 taught classes or assisted in their Church schools; 37 sang in the choir or played the organ; 21 served as acolytes; and 41 had taken non-Church friends to Church within the past month. I wonder where else in the Church a hundred people do as much.

Every day last term, a faculty member had asked me to be of help to a student; the administration had often talked with me about student difficulties; I had spent more time than ever before with parents, trying to interpret their children to them; our program of religious instruction had gone better than in the past; the students had assumed much of the direction of the

house, and there had been a minimum of friction and criticism from the young people; it seemed a most successful term, or, at least, one pointing in the right direction.

Three times each semester, the six religious centers of the city hold open house; our Campus Rectory, representing the smallest Church of the city and with the smallest student registration drew on each of those days at least 30 more students than the other centers, not counting those who came before or after the announced "hours."

For all that, the three young priests dropped in to see me last week were distressed at what they found. It was noon, the busiest and loudest time at the Campus Rectory; in my parlor a girl was getting ready for a voice lesson, records were blasting in the lounge, the kitchen sink was filled with dirty cups and a noisy argument about the Bishop of Somewhere was in progress. I took the priests to other places on the campus where what they saw must have

pleased them: there was no music, no dirty coffee cups, no one to be called to the Chaplain's phone. My friends noted with approval the rules and restrictions of the other houses, the orderly chaplain's studies, the one service each week. (The Campus Rectory has the Eucharist nine times a week, Evensong daily, plus other services as the occasion demands.) They were so pleased with those quiet houses and with their suggestions to me that I had not the heart to ask them the only question I know about a student center: Where are the students? In the three houses, so neat and orderly and regulated, there had been a total of five students.

Recently, I visited three of the great centers the American Church sponsors on major campuses in the mid-west. They have impressive houses, sizable budgets, and several workers; they have Sunday night programs which reach almost two percent of the young Churchmen on their campuses. I was fortunate to be in those houses, so pleasant and attractive, so

ruled and regulated (it took me twenty minutes to read the "Blue Book" at one of the centers). I enjoyed the four o'clock teas and the six or seven students I met there, but after one such pleasant day, I was grateful that a Lutheran chaplain invited me to his house where there were people, and a lively discussion of the Virgin Birth.

Personally, I do not care for noise, religious arguments, or disorder; however, I also dislike rules and regulations, for I have read St. Paul too long to trust them. I do not choose to tell college people what to do and what not to do; to do so is conceited, corrosive, and a waste of time. I like young people coming to the Campus Rectory as they are. My duty as their Chaplain is two-fold: to accept them in all their needs and desires, and to represent the Church in such a congenial and attractive manner that they will love it and enjoy it both on campus and when they leave. — The Chaplain of the Campus Rectory (Taddled from *The Milwaukee Churchman*)

*Christ has no body on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which is to look out Christ's compassion to the world, yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now.*

—St. Theresa of Avila

## BURIALS

✠ Charles Erwin ("Engine Charlie") Wilson, 71, who at 22 designed Westinghouse's first auto starter and began a career that led to the presidency of General Motors during the World War II production boom; there he met the Army Chief of Staff who became the XXXIV President of the United States and tapped him to serve as U.S. Secretary of Defense, which position he held longer than any other man (1953-1957) and with greater public notice: his unweighed words were constantly in the papers ("I thought that what was good for our country was good for General Motors, and vice versa." — "I always liked bird dogs better than kennel-fed dogs—one that will get out and hunt for food rather than sit on his fanny and yell." — "Why worry [about Russia's Sputnik I]? It isn't going to fall down and hit you on the head."); his honesty of utterance kept political waters boiling but won him much affection even from opponents; from Christ Church, Detroit, Michigan.

✠ John Cashmore, 65, president of the Borough of Brooklyn

since 1940 and affectionately known as "Mister Brooklyn"; from All Saints' Church, Brooklyn, New York.

✠ Mrs. Louis K. Williamson, 81, who in middle life used a picture of her husband and three healthy sons to win from a Chicago corporation a cafeteria manager's job and so begin a successful career as a restaurateur and resort hotel manager; she later retired for eleven years to Mexico, Missouri, but returned in 1933 to New York City to help found and be associated with until her death, the weekly Greenwich Village newspaper, *The Villager*; from the Church of the Ascension, Manhattan.

✠ Sir Ninian Comper, 96, son of a Scottish priest and godson of John Mason Neale (hymnologist and founder of the Sisterhood of St. Margaret), church architect and craftsman for more than three-quarters of a century whose work had profound influence in several countries (the decorative work at Boston's Emmanuel Church is his), who was knighted at 85 and saw his last major commission (the Coronation window in Canterbury's cathedral church) erected only three years before his death (he once said, "The note of a church should be not that of novelty but of eternity. Like the liturgy celebrated within it, the measure of its greatness will be the measure in which it succeeds in elim-

inating time and producing the atmosphere of the heavenly worship"); from his most notable achievement, St. Cyprian's Church, Clarence Gate, London.

✠ Robert Latimer Buckner, 57, Arkansas-born playwright and former actor whose father was a priest and sometime Dean of St. Mary's Cathedral Church, Memphis; whose biggest hit was *The Primrose Path* (written with Walter Hart) produced on Broadway in 1939 and later filmed with Ginger Rogers; from the famous theatrical "Little Church Around the Corner," the Church of the Transfiguration, Manhattan.

✠ Mrs. Henry Hean Daniels, widow of the IV Bishop of Montana (1939-1956); from St. Peter's Pro-Cathedral Church, Helena.

✠ Cameron Shipp, 57, a sometime newspaper reporter and drama critic whose stint as a public-relationshaper for Warner Brothers' Pictures led to his career as a chronicler of movie-making matters for magazines, and as a ghost writer of autobiographies for film personalities (*With a Feather on My Nose*, with Billie Burke; *We Barrymores*, with Lionel; *King of Comedy*, with Mack Sennett; and *Steps in Time*, with Fred Astaire); from St. Mark's Church, Glendale, California.

✠ Charles Asa Clough, 58, VI Bishop of Springfield (Illinois), author of *The Priest and Young*

*People*, and *Thomas Fuller: A Study of Seventeenth Century Catholicism*, a popular speaker and retreat conductor; from his Cathedral Church of St. Paul, Springfield.

✠ Edith Mary Adelaide Brine McCausland, 92-year-old widow, last surviving grandchild of the Rev'd Edward Bouverie Pusey (lifelong leader and steadiest light of the 19th Century Oxford Movement which led the Church of England—and subsequently her daughter Churches—to a fuller life of Catholic faith and practice); from St. Luke's Church, Richmond, Virginia.

✠ Brian Hession, 52, English priest and pioneer in religious film making who founded the Dawn Trust production company in 1938 and directed many motion pictures including *I Beheld His Glory* (a story of the Crucifixion), who underwent the first of four major operations for cancer in 1954, founded "Cancer Anonymous" to encourage fellow sufferers, and wrote *Determined to Live* and *Pinnacle of Faith*; in London.

✠ William Edwin Hall, 82, New York lawyer and corporation executive whose major interest was the welfare and future of underprivileged boys, who was president (unsalaried) of the Boys' Clubs of America from 1916 until 1954, saw the 43 member clubs grow to 400, offering gymnasiums, vocation-

al training, and libraries to 600,000 boys in 252 cities, whose youth work included terms as Vice Chairman of the New York Crime Prevention Bureau and secretary of a World War I commission for Belgian relief, won awards from nearly everybody with one to give; from Christ Church, Greenwich, Connecticut.

✠ Sister Maria (Maria Francis Martin), Community of St. Mary, who before entering the convent "was a pioneer in the Church Mission of Help (which became the Youth Consultation Service) in Baltimore, New York, and Utica (she founded the latter branch); who was telephoning to arrange a Christian burial for one of her former charges when she died, in the nineteenth year of her profession; from the convent chapel at Peekskill, New York.

✠ Jere H. Wheelwright Jr., 55, Princeton and Harvard trained industrial consultant whose poor health after World War II duty as a lieutenant commander in the U.S. Navy led him to take up the writing of historical novels (*Draw Near to Battle*, *The Gray Captain*, and his best-known work, *The Strong Room*, "a crackling melodrama" of Mary Tudor's reign); from St. James' Church, Upper Montclair, New Jersey.

✠ William Braithwaite O'Brien, 84-year-old priest, who served the Society of St. John the

Evangelist (the Cowley Fathers, oldest Anglican monastic order for men) in several offices before his eighteen-year term as Superior General (1931-1949) and countless individuals as spiritual director thereafter; from the chapel of the Mission House, Oxford, Province of Canterbury.

✠ Sir David Bowes-Lyon, 59, brother of England's Queen Mother Elizabeth, an international prize-winning horticulturist and diplomat who was liaison officer between British and American intelligence agencies during World War II; at the ancient family home at Birkhall, Scotland.

✠ Henry Herbert Williams, 88, Bishop of Carlisle (Province of York) from 1920 to 1946, who as a student at Queen's College, Oxford, managed to answer only one question on his final Honours examination in philosophy, an answer which later became an article in the *Encyclopedia Britannica*; who as principal of St. Edmund Hall, Oxford, raised that college from two dozen to two hundred men and earned the nickname, "Burglar Bill," when he incited a small boy, in whom he recognized strong character traits being stifled by an oppressive home environment, to throw a large stone through a shop window in order to be admitted to a suitable training school; who was wooed away from his first love, the teaching of philosophy, to a

place on the episcopal bench only by the combined efforts of England's two Primates, but who made a faithful chief shepherd to his priests and people and seldom strayed outside his diocese or into the headlines; from his former Cathedral Church of the Holy and Undivided Trinity.

✠ Ernest M. Skinner, 94, organ builder whose instruments adorn many a church throughout the land (notable ones: Old South Church, Boston; St. John the Divine, New York City; St. Peter and St. Paul, Washington, D. C.); in Duxbury, Mass.

## M'LORD

Last summer, the Bishop of Blackburn (England) took a notion to do some pastoral calling on the beach at Blackpool, a resort by the Irish Sea. Wearing his purple cassock, he approached one middle-aged swimsuited man, soaking up the sun in a deck chair. When the Bishop introduced himself, the man's eyes flew open; he quickly grabbed for a towel to cover his bare chest and exclaimed, "My God!" "No, no," said the Bishop, "just: 'Your Lordship.'"

—(London) *Church Times*.



## CORRECTION CORNER

The American Folk Mass composed by the Vicar of Saint Ann's Church, Chicago, is not exclusively a concert piece; it is intended for congregational participation, and has been so used on several occasions.

The II British Bishop of Honolulu did not die in 1902 but resigned when the American Church assumed jurisdiction; he exercised his apostolic office in Tonga until his death in 1920.

The IX Bishop of Waiapu remains in that see while also assuming the honors of Primate and Archbishop of New Zealand.

The former Bishop of Singapore has become VII Bishop of Wellington, succeeding the VI (not V) Bishop (Reginald Herbert Owen) who resigned in 1960 and died last February.



ONE treads warily when called upon to evaluate the historicity of such a personage as St. Valentine, whose setting lies in the pagan darkness or the dawn of Christianity. His day is observed by many who acknowledge no other saint in the calendar, yet to nearly all he is a total stranger.

We are told that there are several saints called Valentine — a common name in the days of the Roman Empire; the two most celebrated are the martyrs whose festivals fall on 14 February. One, a young priest at Rome, has attracted the more legends; the other was a bishop of Terni, sixty miles away. Both lived in the reign of Claudius Gothicus, and both are said to have been put to death in the year 269.

The Feast of St. Valentine evolved from the Lupercalia\* of pagan Rome, which began about the middle of the month of February, when the names of willing young ladies were placed in a bran tub and drawn at random by romantic swains; the

young people thus paired off as companions for the duration of the gaieties.

In an unavailing effort to stem the rot and divert the energies of the orgy-loving strata of society, the Church substituted a commemoration of the priest-martyr Valentine for the bran tub and its lottery. Although the day has long since been stripped of its general license, historical sources show that the custom of choosing a "Valentine" was practiced in England as late as the fifteenth century.

Before the close of the seventeenth century, St. Valentine began to lose caste, and shops which in earlier decades had profited from February sales of rich presents began to lose their festival trade. The last survivor of St. Valentine's sentimental trimmings is the traditional greeting card, and today's vulgar productions of lithography are far removed from their home-made and anonymously-sent eighteenth-century predecessors.

St. Valentine is now a shadow of his former self. His is a faded festival. The Saint himself has scant reason to thank the Church for its attentions to his name and the fame it has thrust upon him. [In this material age, the patronage of lovers has passed to the cosmetic, the bath-soap, and the motor car.]

—Taddled from *The Church of Ireland Gazette*

\*A ceremony in which the priests of Faunus made a circuit of the Palatine Hill, and struck with goatskin thongs all women encountered to ensure them fertility and easy delivery.

## THAT THEY MAY TRULY PLEASE THEE

**T**O a young man who had just been priested, Evelyn Underhill wrote: "It has been a crucial week for you, hasn't it? When you had to make the choice which will now color all your life — whether you will be (a) a real priest, offered to God, standing before His altar as a sacrifice to Him, to be used for His people's needs, with all the effort and difficulty this must involve, or (b) a thoroughly nice young clergyman. How splendid that He persuaded

you to choose (a)! Having done so, you can feel quite sure that, although there will be very hard and dreary bits to get through, in all real necessities He will provide the light and support you need."

A real priest, a sacrifice: not, be it noted, to cultivate his own holiness, his own soul, his own character for his own enjoyment or benefit, but to be used for the needs of God's people. To be so much with Jesus that he may bring the light of Christ to those

A Random House advertisement for its new book, *What Ivan Knows That Johnny Doesn't*, by Arther S. Trace Jr., reports that ¶ Fourth-grade Russian school children are required to have vocabularies six times as large as American children of the same grade. ¶ First-grade Ivan reads short stories by Tolstoy and poems by Pushkin while Johnny follows the adventures of Jerry the rabbit who goes hop, hop, hop. ¶ Russian students undertake a detailed, orderly study of ancient, classical, medieval, and modern history for eight years, while some American schools devote four or five random semesters to "History and Social Studies" which can mean anything from debates on adolescent dating to "What I did on my vacation." ¶ American school geography texts are made so "interesting" with stories about "Peter and his Dad in Denmark" that sixth-grade Johnny doesn't even learn how to read a map, while Ivan is expected to know all about latitude, longitude, and topography. ¶ 56% of U.S. public high schools do not offer a single modern foreign language: Soviet students intensively study at least one foreign language for six years.

who know Him not, the priest must be a man of God.

He must also be a teacher; he is given authority to preach the Word of God. If he is to preach and teach, he must always be learning. He must be competent in his own subject as he expects the scientist to be in his. In face of all the sentimental and popular pictures of Christ, he must fearlessly proclaim the Christ of the Gospels. As a result, neither he nor his preaching may be popular; he was not ordained to be. Christ warned him of that.

Priest, teacher, true pastor: "*Lovest thou me? Yea, Lord, thou knowest that I love thee. Feed my sheep.*" Fishermen and shepherds, by hook or by crook: that was the way then; that is the way now. The courage and skill of the fisherman; the patience, wisdom, and compassion of the shepherd; they must go to endless pains with a single soul who is lost, wandering; or rebellious against God. They must encourage and *train* the flock, not because they are paid to do it, but because it is their very life.

Priest, teacher, pastor — these are the Christ-like characteristics which fallible men are called by God to display in their own lives when commissioned by Him through the laying on of hands at their ordination. It is not surprising that journalists do not find much copy in the hidden life and work of the priest. It is not

surprising that the headline about what the Church is alleged to do, think, or say, is rarely concerned with the heart of the Gospel or the priestly life.

At every institution the bishop bids the people pray for their priest and help him forward in his work. With those prayers he may at least hope to begin to be worthy of the demands of his Master; without them he can scarcely be. They should not fail him. — Taddled from the (London) *Church Times*.

## A PARODY

**O** MISCONSTRUCTION, that art the author of hate and lover of friction, in juggling with whom standeth our perpetual strife, in whose service is stark unreason; assist us, thy aggressive shock-troops, in all our assaults upon accuracy, that we, being practiced in giving offence, may not fear the power of any argument; through the sleight of thy misleading words. Amen. (Dorothy L. Sayers)

TAD regrets that various firms and individuals managed, without conspiracy, to delay the previous issue inexcusably.

## BY WILL AND DEED

● Roland Hill, a communicant of St. Mary's Church, Lake Ronkonkoma, Long Island, recently won \$140,000 in the Irish Sweepstakes, gave \$10,000 to his parish and \$10,000 to the Bishop of Long Island for his seminary, the George Mercer Jr. Memorial School of Theology.

● Charles Kirschbaum, M.D., not a Churchman, left to Holy Trinity Parish, Valley Stream, Diocese of Long Island, his holdings in New York City's Lincoln Building, which totaled about \$60,000. Many of his friends were members of the parish.

● The Myron and Anabel Taylor Foundation of Delaware has made two large grants; \$500,000 to the Diocese of New York—income from which will be used to maintain the diocesan center at Tuxedo Park; and \$100,000 to the Cathedral Church of the Incarnation, Garden City, Long Island, to rebuild its pipe organ.

● The Byron S. Millers, Greenwich, Connecticut, have given \$250,000 to the II Province's Hobart and William Smith Colleges (Hobart, a college for men, was established in 1822 as Geneva College, renamed in 1852 for John Henry Hobart, III Bishop of New York, is the oldest college continuously associated with the American Church;

William Smith College for women, established in 1908, shares Hobart's faculty, library, and laboratories, offers the same degrees); the gift was the second largest in the history of the two colleges (largest: \$450,000 in 1906 from William Smith to create the girls' college) and was used on St. Mark's Tower, which joins Demarest Library and St. John's Chapel (greatly increasing the space of both), and hoists a spire and cross 137 feet above the campus.

Three sisters, Eleanor, Edythe, and Avis Seed, gave in October to St. James' Parish, Great Barrington (Diocese of Western Massachusetts) a ring of three Holland-cast bells, in memory of their parents. The bells (weights: 2,000, 1,188, and 705 pounds) were joined in the 200-year-old church tower this month by a \$30,000 carillon of 49 Flemish-tuned and 25 English-tuned bells, given by a summer resident (not a Churchman) who also gave \$3,000 to replace the worn-out 101-year-old tower clock, and added \$2,000 to replace the inadequate electrical system in the church and parish house.

Aldridge A. Lewis, late of St. George's Church, Fredericksburg, Diocese of Virginia, bequeathed \$20,000 to his parish, \$2,000 to the Church Home in Richmond, \$2,000 to the Cathedral Church of St. Peter and St. Paul in Washington, D.C.,

\$5,000 to St. Margaret's School in Tappahannock, \$40,000 to the Episcopal Theological Seminary in Virginia, and \$1,000 to the Church Pension Fund; after personal and charitable bequests are paid, the Church Pension Fund and the Virginia Seminary each will receive a third of the residue of the \$651,000 estate.

● Mrs. George A. Rumsey, widow of the former chairman of the Rumsey Electric Company of Philadelphia, left her estate of more than \$200,000 to the Church Farm School, Paoli, Pennsylvania.

● An anonymous donor has given \$100,000 to the Church of the Cross, St. Petersburg, Diocese of South Florida, to erect a church building on property previously secured for the mission by the Diocese.

● Isaac B. Merriman, late of St. John's parish, Barrington, Diocese of Rhode Island, left \$10,000 to that parish, and a like amount to St. Andrew's School of the same city.

● Mr. and Mrs. John F. Lynch of Houston and Mr. and Mrs. Arnold O. Morgan of Corpus Christi offered \$150,000 to St. Stephen's School, Austin, toward the building of a science-library hall, if the Diocese of Texas can raise the rest of the \$400,000 needed.

● St. Francis Boys' Homes, Salina (Western Kansas), have received a bequest of \$10,000 from the estate of James Morris,

who was a communicant of St. Andrew's Church, Emporia (Diocese of Kansas).

● The Bishop of Arkansas has received from an anonymous donor approximately \$15,000 in stocks, of which \$10,000 will be used for student work at the University of Arkansas in Fayetteville.

● Mr. and Mrs. Dwight W. Winkelman have given their summer mansion, a landmark in Southern Pines, North Carolina, to the Diocese for use as a conference center; the house is surrounded by over four acres of gardened grounds and will accommodate 100 day visitors or 30 overnight guests.

● Trinity Church, Lenox, Diocese of Western Massachusetts, has received a \$10,000 bequest from the estate of Louise Gilmore; it has been added to a building fund for St. Helena's Chapel, a parochial mission in nearby New Lenox.



An American Indian had attended a Sunday morning Eucharist at which portions of the sermon had been very loud. The listener was not greatly impressed by the substitution of volume for thought, for when he was asked how he had liked the sermon, he replied, "High wind, big thunder, no rain."  
—*The Oklahoma Churchman*

EVIL



EYE

WHEN a priest resolves to spend more time visiting, are his parishioners pleased to see him? They are not. His visit has interrupted their television evening: they are all glued to the "evil eye." They are polite: they draw up a chair, ask the distinguished visitor to take a seat, and he has had it. He is stuck. There is no conversation; he is welcome as long as he sits down and shuts up.

If the inhabitants are friendly and want to hear what the caller has to say, it can be even worse. They turn the sound down and leave the picture on, and that is devastating. The conversation is desultory as eyes keep straying to the screen where a man with three chins is apparently mouthing the most dreadful obscenities.

One priest whom I know has a way of dealing with the situation: perhaps his long years in the mission field gave him the courage: upon entering a house where the occupants are all goggle-eyed at the tube, he strides over, switches it off, and says, "Enough of that nonsense! Let us pray!"—Taddled from *The Church of Ireland Gazette*.

## PRIZE

THE first priest to identify the source of the following quotation will be given his choice of any five "Books of the Season" still in stock at the EBC. Entries should be addressed to Priest's Prize, *The Anglican Digest*, Eureka Springs, Arkansas. The winner will be announced in a future issue of TAD.

*"Abstain from many activities and thou wilt never go astray. For those who engage in many actions also make many mistakes, and drawn to their various activities, they do not serve their Lord."*

## CANDLES

The Church does not place candles in its sanctuaries to provide stop and go signals for the congregation. Whenever you enter the church, whether the candles be lighted or not (whether it be for a service or not), kneel and speak to your Host. Just before you leave, take your leave of Him, and when you've done that, leave. Don't worry about the candles; the acolyte will tend to his duty. Your responsibility is your prayers.—A parish paper

» » » » » » » »

## WE RECOMMEND

♦ *The Faith*, a book by Raymond Raynes, fifteen years Superior of the Community of the Resurrection, Mirfield, England. A few months before he died, Father Raynes held a two-week mission at the Church of St. Michael and All Angels, Denver, during which he ranged up and down, back and through, the Christian Faith. Casual listeners found themselves cancelling engagements to return night after night to hear him. No wonder they did; when a person wants to know what the Faith really is and how to know God, he finds little help in the brilliant scholar, the renowned theologian, or the popular preacher (all of whom may merely know *about* God) —he seeks out and follows the saint, the one who himself knows God. Fr. Raynes speaks with wit and authority, and from the heart of his own experience. His little book is priced low and worth much; get it, enjoy it, quote it to your friends. (Edited by Nicholas Mosley; Morehouse-Barlow Company, 14 East 41st Street, New York 17; \$1.00, paperbound only)

♦ For any person who is planning to retire from his place in the world of business and move

to the country, a reading of *Chairman of the Bored*, by Edward Streeter (author of *Father of the Bride*). The book, which can be read in an uninterrupted evening, may easily arouse second and third thoughts about "puttering around in the garden" and "taking life easy" after an active and long life in the city. (Harper & Brothers, 49 East 33rd Street, New York City 16; \$3.95)

♦ *Sing My Soul*, a new long-playing record by the men and boys' choir of the Cathedral Church of St. Peter and St. Paul, Washington, D.C. We haven't heard it, but anything Director-Organist Paul Callaway does is good. Included are anthems, hymns, chants, and plainsong from the 1961 "Episcopal Hour" series heard on many local radio stations. Order it from the Episcopal Radio-TV Foundation, 2744 Peachtree Road N.E., Atlanta 9, Georgia (\$3.48 monaural; \$4.48 stereo).

♦ A regular reading of *Holy Cross Magazine*, the monthly publication of the American Church's first and largest monastic order for men. The little magazine is got up in attractive modern style, and presents in

readable manner notes on history, doctrine, and devotion, which should interest and instruct any alert Churchman. The current series about the work and ways of other Anglican religious orders is particularly valuable, since monks and nuns are still a novelty in vast areas of the American Church. Send \$3.00 to *Holy Cross Magazine*, West Park, New York, for a year's subscription, or 25 cents for a sample copy.

♦ To anybody who wants to set up a parochial library, an S.O.S. to the Library of St. Bede, 157 East 72 Street, New York City 21. The Library offers a listing of 315 suggested titles under sixteen classifications, based on 24 years' experience in collecting and lending books to Churchmen. An introduction gives suggestions for purchasing books and provides names and addresses of American publishers and English booksellers.

♦ To any one who would like to read the New Testament in its original language, *Teach Yourself New Testament Greek*, by D. F. Hudson. The do-it-yourself course has been worked out to require a period of about 28 weeks at eight hours a week, and should be within the capability of any moderately able student who is really interested. The instruction is interesting of itself, and the exercises are leavened with welcome humor. Incidentally, the publisher rather

than the author seems to be responsible for the jacket invitation to "learn the language Jesus spoke"; our Lord quite possibly knew the common Greek, the "international" language of the day, but Aramaic was a native tongue of Palestine, and the Gospels record Aramaic words on His lips, e.g. St. Mark 5:41, 7:34, and 15:34. (Association Press, 291 Broadway, New York 7; \$3.75)

For those who have not yet had their fill of words about the 60th General Convention of the American Church, we recommend the sprightly and perceptive analysis which appeared in the November issue of the Canadian Cowley Fathers' quarterly review, *His Dominion*; it cuts through the half-baked headlines, and with hopeful rather than wishful thinking, relates those twelve clamorous, confusing September days to the eternal, undoubted Faith of the Church. A quarter and a request to *His Dominion*, Bracebridge, Ontario, Canada, will fetch the paper; a dollar will yield a year of stimulating fact and soundly-based opinion.



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CHRIST  
SON OF  
GOD  
HAVE  
MERCY  
ON ME

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## QUARTER WATCH



PARKVIEW Episcopal Hospital in Pueblo, Colorado, has opened a new \$1,500,000 addition and so enlarged its facilities by 78 patient rooms, five surgical rooms, and a \$62,000 heart, lung, and artery machine (the only one in southern Colorado) which will make possible open heart operations. ¶ During the past year at its Mother House in West Park, New York, the Order of the Holy Cross received over 1,000 day visitors, 742 guests for one to three day retreats, conducted 60 retreats for seminary and college students, and provided private retreats for 115 individuals. The Order has other houses at Santa Barbara, California, St. Andrews, Tennessee, and Bolahun, Liberia. ¶ A silver crosier, designed by the Canon Sacrist of New York's Cathedral Church and executed by a New York craftsman, was presented to the 99th and recently-retired Archbishop of Canterbury by 33 fellow bishops, archbishops, and metropolitans. ¶ The organ presented by the late Queen Mary to St. Mary's Church on the South Atlantic island of Tristan da Cunha which escaped the perils of the sea (it was dropped into the bay during delivery in 1928) and the perils of fire (it was removed last autumn along with the island's 270 inhabit-

ants who were threatened by a volcano eruption), may yet escape the perils of the city (the instrument will be stored at Capetown until it is known if the island will again be habitable). The isle's entire population was invited to move to one of the Shetland Islands off the coast of Scotland, and most of the people accepted. Except for one family of Romans, all are Anglicans. ¶ In an action perhaps without precedent, the Diocese of South Florida at a single special convention chose two of its priests to be consecrated Bishops Suffragan; the Diocesan had asked for a second Suffragan shortly before his Suffragan (since 1956, William Francis Moses) died while visiting England last summer. ¶ A boy from the St. Francis Home in Bavaria, Kansas, was one of the Lieutenant Governor's pages during the Wheat State's last legislative session. ¶ Henry Fonda's son, also an actor, recently took a Sarah Lawrence College Junior to be his lawful wedded wife, in the chapel of St. Bartholomew's Church, Manhattan. ¶ On a recruiting tour of England for men to join the Australian Bush Brotherhood (a missionary group which tends a vast, undeveloped region of the continent), the Bishop of North Queensland announced terms of "no wife, no freedom, and £ 50 (\$140.00) a year," signed up several prospects. ¶ "Most of

God's world is not Christian, is not white, and is not American. I hope all of us will learn that, fast."—The Canon Theologian of New York's Cathedral Church. ¶ The former Bishop of Bradford has been enthroned as the 88th Archbishop of York and Primate of England. ¶ Of the "one hundred outstanding books for the younger reader" listed in a recent issue of the *New York Times Book Review*, not one was of a religious nature. ¶ The Diocese of Kentucky's 75-year-old Norton Memorial Infirmary (named for the priest whose widow made the first donation toward establishing the Louisville institution) has recently opened a new million-dollar surgical and therapy wing. ¶ The new Dean of the Cathedral Church of the Blessed Virgin Mary and St. Ethelbert (Hereford, Province of Canterbury) is a great-great nephew of Britain's famous Sir Robert Peel, the Prime Minister who set up the English police force and gave them his nickname, "Bobby". ¶ Christ Church, Cambridge (Diocese of Massachusetts), located halfway between Harvard and Radcliffe, celebrated its 200th anniversary last October; it was established as a mission to save nearby residents an eight-mile trek to the City of Boston. ¶ The *Tablet* (Roman paper in England) reports that a survey of 4,000 Italian parishes showed that 56% of the

Italians do not go to Mass at all; 30 % go occasionally, and only 14 % attend regularly. ¶ During General Convention three men were selected to be bishops in overseas missionary areas and one of them, who has charge of the new Taiwan (Formosa) district as Suffragan of Honolulu, was consecrated on the spot in the first General Convention consecration in 30 years; he was a Rhode Island priest who stayed on as a layman in China after World War II, got part of his theological training in Shanghai before the Communist take-over, and had returned to Taiwan as a missionary in 1958; the other bishops — the Rector of St. Luke's, Washington, D. C., for Coadjutor of Liberia, Africa (the American Church's seventh Negro prelate), and the Spanish-born Dean of Havana for Bishop of Cuba—were consecrated in October at the Cathedral Church in Washington, D.C. ¶ "Comparisons are odious"—John Fortesque. In four years, Methodist educators raised \$80,000,000, put up 300 new college buildings, and opened five new campuses from North Carolina to Alaska; the Wesleyan Empire now has 205,500 students in 136 schools, including 77 colleges, 21 junior colleges, twelve seminaries, and eight universities. ¶ The Diocese of Connecticut has added a second Suffragan Bishop, the former Rector (21 years) of St. John's Parish in

Bridgeport. ¶ St. Leonard's House, a Diocese of Chicago home and help center for paroled convicts with nowhere else to go, last summer was given eleven tons of pork and beans by the Campbell Soup Company. (St. Leonard's was in the soup earlier because of the appearance of its Father Director on the now-defunct TV sob show, *This Is Your Life*: little increased support was realized from the venture, and heavy correspondence with the merely curious was in itself expensive; meanwhile, regular supporters supposed that their help was no longer needed and slackened their efforts. The damage is now slowly being repaired.) ¶ The 1961 Mission America is a communicant of Calvary Church, Fletcher, Diocese of Western North Carolina. ¶ Every weekend for 27 years, a Holy Cross father has made the 120-mile round trip from the West Park monastery to Sing Sing Prison at Ossining, New York, to provide inmates with the sacraments of the Church. ¶ Upon noting that all but one of his seminarians were converts, a bishop asked, "Where are the sons of our Church families?"—found an answer in the Diocese of Bethlehem (northeastern Pennsylvania) where ten of the Diocese's fourteen seminarians were "born and bred" in the Church. ¶ Last October, the Bishop of West Virginia and 30 of his priests paid an eleven-

day visit to the Diocese of Exeter, England, at the invitation of the Bishop of Exeter who had spent three weeks in the American diocese last year. ¶ The Arkansas-born Rector of All Saints' Junior College, Vicksburg, has been consecrated Bishop Coadjutor of Mississippi, the third coadjutor in the Diocese's 111 years. ¶ The heroine of

Broadway's longest-running musical (opened March, 1956). *My Fair Lady*, is a Cockney, that is, a Londoner born within the sound of the Bells of St. Mary-le-Bow, Cheapside, a church built by Sir Christopher Wren. True Cockneys cannot have been born during the last twenty years, since the Bow Bells were silenced at the out-

## LITANY FOR A HUSBAND

Mender of toys, Leader of boys, Changer of fuses, Kisser of bruises,

*Bless him, dear Lord.*

Wiper of noses, Pruner of roses, Singer of songs, Righter of wrongs,

*Bless him, O Lord.*

Mover of couches, Soother of ouches, Pounder of nails, Teller of tales,

*Reward him, O Lord.*

Hanger of screens, Counsellor of teens, Fixer of bikes, Chastiser of tykes,

*Help him, O Lord.*

Raker of leaves, Cleaner of eaves, Dryer of dishes, Fulfiller of wishes,

*Guard him, O Lord.*

Changer of tires, Builder of fires, Beloved end of all my desires,

*Bless him, O Lord.*

—Taddled from the Northern California *Missionary*

break of World War II and shattered during a 1941 bombing raid, but last Advent London once again had infant Cockneys. The reconstruction of the seventeenth-century building began in 1954 (\$500,000 spent so far, \$200,000 yet to raise), has progressed to permit the placing of the bells (new ones cast from fragments of the broken ones) in the famous 221-foot steeple, where they have resumed their run which began in 1720. ¶ The Bishop of Georgia has been given a \$1,100 lot in the town of Cochran upon which to build a vicarage for Trinity Mission. ¶ The Venerable Moses Nathaniel Christopher Omobiala Scott, former Archdeacon of Bonthe and Bo (the up-country district of the Diocese of Sierra Leone, where are found fewest of the 15,000 Anglicans among the country's 2,500,000 population), is the new Bishop of Sier-

ra Leone, the senior diocese of his native province, West Africa. ¶ The birth of twin daughters has made Nat King Cole (a communicant of St. James' Church, Los Angeles) a father for the fourth and fifth times. (The Coles recently visited the Bishop of the Philippines during an Asian tour.) ¶ The Bishop of Llandaff recently set apart a Deaconess, the first in many years to work in the Church in Wales. ¶ A National Association of Diocesan Altar Guilds has been organized to (1) help meet the needs of mission altars, (2) exchange information about guild requirements—such as embroidery and the making of linens and vestments, (3) help Armed Forces chaplains, (4) help new diocesan altar guilds, and (5) share program materials related to diocesan altar guild work; the secretary is Mrs. Fred S. Reese, 205 Conway. Carlisle

### MAKES-THE-HEART-GLAD DEPARTMENT

Emmanuel Church, Southern Pines, Diocese of North Carolina, in the past three years has given half a million dollars to the diocese and overseas missions (for every dollar spent in the parish, three dollars went outside); the parish of 325 communicants has been the leading giver toward a diocesan home for the aged, recently adopted an Alaskan missionary, and in the meanwhile has remodeled its church, added a parish house, and provided new facilities for a day school. —Taddled from *The (Central N.Y.) Church Messenger*.

(Diocese of Harrisburg), Pennsylvania. ¶ The Suffragan Bishop of Virginia has moved from Ashland to Alexandria; the Diocesan remains in Richmond. ¶ St. Agnes' School (college preparatory for girls) in the see city of the Diocese of Albany has opened a new \$250,000 dormitory, called Pittman Hall after the school's 1931-1960 principal, Blanche Pittman. ¶ If your birthday falls between the last Ember Day of Winter, 23 December, and the last Ember Day of Spring, 17 February, you may wish to "renew" your "subscription" to *The Anglican Digest*. ¶ The former Presiding Bishop of the American Church has been elected 1961-1962 President of the Yale University (Alumni) Council in succession to a former Chairman of the United States Steel Corporation. ¶ A grandniece of the late Andrew Mellon, Secretary of the Treasury under Presidents Harding, Coolidge, and Hoover, recently took a husband in St. Michael's Church, Ligonier Valley, Diocese of Pittsburgh. ¶ Historiographers of several American dioceses (not all have them) met last summer with the historiographer of the University of the South, in Sewanee, Tennessee, to study the collecting, preserving, editing, writing, and publishing of Church history. ¶ The Bishop of Bombay, 56, has resigned his see "for family reasons," he went to India in

1932 with a Franciscan community, was consecrated in 1947. ¶ The National Council's Department of Christian Education (28 Havemeyer Place, Greenwich, Connecticut) is now publishing a *Parish Library Newsletter*, expects soon to have a *Handbook for Parish Librarians* and *A Recommended List of Titles*. ¶ The Bishop of Chicago dedicated a new \$260,000 apartment building for married students at Seabury - Western Theological Seminary in Evanston. ¶ Inscription on a tomb in St. Mary's Church, Conway, England: "Here lyeth ye body of Nicks Hookes of Conway Gen. who was ye 41st child of his father Wm. Hookes Esqr. by Alice his wife and ye father of 27 children who dyed ye 20th day of March 1637. ¶ Students from Canada, Colombia, Peru, Sweden, and Mexico are enrolled for the current academic year at St. Mary's Hall, a girls' college preparatory school in Faribault, Minnesota. Shattuck School, the Minnesota Church's boys' school in the same city, has students from Canada, Mexico, the Philippines, India, Hong Kong, Saudi Arabia, Chile, Germany, and France. ¶ The Governor of Nebraska is a communicant of the Church of the Holy Trinity, Lincoln. ¶ The Conference on the Religious Life in the United States and Canada, an information bureau and cooperative agency of Anglican religious or-

ders in the two countries, recently elected as its second chairman, the Prior of St. Gregory's, Three Rivers, Michigan (he succeeds the Superior of the Society of St. John the Evangelist, Cambridge, Massachusetts, who had held the post since the conference was organized twelve years ago).

¶ Have you made your will?

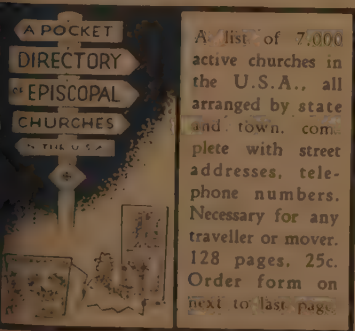
¶ What was once the Missionary District of San Joaquin (east central California) is now a diocese, the fifth domestic district to become self-supporting in the past ten years. ¶ The Bishop of Alabama is the new Chancellor (Chairman of the Board of Trustees) of the University of the South, Sewanee, Tennessee; he succeeds the late Thomas Neely Carruthers, X Bishop of South Carolina. ¶ St. John's Church near the University of Oklahoma campus in Norman has given the Church eight priests in seven years, has twelve men in seminary, and six postulants for Holy Orders not yet in seminary (not all were undergraduates: included are English and chemistry professors, an ex-Romanist graduate student and a former Congregationalist minister who were seeking Ph.D.'s in geology and sociology, and a local newspaper man). The record may be held, however, by the present Chaplain at the University of Colorado, Boulder: since 1946 during his two collegiate chaplaincies, 34 men from his student groups have been

ordained priests, three are now in seminary, seven are postulants, and three are in monastic orders. ¶ Radio commentator Fulton Lewis Jr. is a vestryman of St. David's Parish, Washington, D.C., where in silent hours he built the church's organ.

¶ The Department of Promotion of the American Church's National Council (the working arm of General Convention) last year (1960) employed 36 persons and spent over \$36,000 on travel (average per person: \$1,000); the Department of Christian Education (suppliers of Sunday School material to some parishes) employed no less than 55 persons and spent over \$70,000 on travel (average per person: \$1,450). ¶ A layreader of Christ Church, Mansfield, Diocese of Louisiana, has received renewal of his license annually since 1908—53 years continuous service. ¶ The State of Texas (four dioceses, part of another) has over 70 Church-related schools. ¶ A year's paid-in-advance membership in the EBC costs less than three cents a day. ¶ In England, the American movie swashbuckler, Douglas Fairbanks Jr. (an honorary Knight of the British Empire whose daughter married an Englishman), recently witnessed the baptism of his first-born grandson. ¶ The Bishop of Colorado has dedicated a new chapel for the Community of St. Mary at St. Raphael's House for Mission-

Work. Evergreen. ¶ In the American Church, two-thirds of the congregations have less than 200 members; of the remaining third, 85% have under 500 members, 10% are under 1,000, and only 5% are over 1,000. ¶ The Chisholm family associated with the success of Leonyne Price, the internationally-applauded soprano who brilliantly opened the 1961 season of the Metropolitan Opera, are members of St. John's Parish, Laurel, Mississippi. ¶ The Bishops of Connecticut in twelve months confirmed 3,598 persons and received from other Catholic bodies 309 persons already confirmed; thus nearly eight percent (7.9%) of new communicants were received. ¶ The Bishop of Western Michigan has moved his office to 855 28th Street SE, Grand Rapids 8. ¶ The Diocese of New Jersey has officially protested to the General Theological Seminary about the indoctrination of candidates for Holy Or-

ders with unorthodox views. After three of its graduates failed to pass that diocese's canonical examinations (two of the men were later re-examined and qualified to be made deacons), the Chairman of the Examining Chaplains (a General graduate himself, as are several other examining chaplains as well as the Bishop) complained that (1) the men were unwilling and unable to accept the position of the Church on the historic facts of the Creed, and further, were apparently ignorant of the fact that their opinions were unorthodox, (2) they tended to judge the historic faith by individual contemporary thinkers rather than to judge the contemporary thinkers by the experience of the Church, (3) far from having thought matters through to their "conscientious conclusions," they did not possess sufficient knowledge of theology or biblical criticism to defend their unorthodox views or to state the basis for the Church's position, and seemed to have been more confused than enlightened by their seminary education, and (4) the men, by presenting themselves as ready to subscribe to the Church's ordination vows (Prayer Book, pp. 532ff.) while still holding unorthodox opinions, demonstrated a lack of personal integrity.—Taddled from *The Living Church*. ¶ A parish guild in Fort Worth, Texas, and a Churchwoman's group in



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Chapel Hill North Carolina, are studying *Christian Proficiency*, the 1959 Spring Selection of the EBC. ¶ Churchman Thurgood Marshall, former chief counsel to the National Association for the Advancement of Colored People, has been appointed a judge of the United States Court of Appeals for the Second Circuit (New York, Connecticut, and Vermont). ¶ The Diocese of Los Angeles has closed the 62-year-old Bishop Johnson College of Nursing at its Hospital of the Good Samaritan in the See City; the former three-year course, based on specialized nurses' training and regular chapel worship, graduated 1,420 nurses, has been replaced by a four-year college affiliated program leading to a bachelor of science degree. ¶ The Suffragan Bishop of Louisiana was elected Coadjutor at a special session of the 1961 Diocesan Convention. ¶ A single-car accident in his Land Rover (a larger, heavier British Jeep-type vehicle) last summer threw the 73-year-old Bishop of the Nicobar Islands (assistant to the Bishop of Calcutta, 1,000 miles to the north, at the top of the Bay of Bengal) fifty feet down a slope into a stream; he walked three miles before getting a lift to the hospital, celebrated the Eucharist from a chair during a month-long "complete" rest, returned to work, and is completing a translation of the Old Testa-

ment, Prayer Book, and Hymnal into Nicobarese. (The Bishop was the first Nicobarese priest, in 1934, has since nurtured the faith in his island homeland with Apostolic effectiveness.)

¶ Kenyon College (Gambier, Ohio) has begun construction of the million dollar Gordon Keith Chalmers Memorial Library, financed by pledges from alumni and friends of the college, the first step in a proposed \$7,500,000 program of capital improvements and endowments; also, a new chemistry building is going up, the field house is being enlarged, and other college buildings are being renovated.

¶ The president of Seabury Press recently gave his daughter in marriage to a U.S. Army Second Lieutenant, at the Bruton Parish Church, Williamsburg, Virginia. ¶ The latest General Convention suffered from the absence of the faithful Bishop of Long Island who was ailing; midway through the meeting, his Suffragan was hospitalized by a heart attack. ¶ The daughter of Long Island's Suffragan Bishop recently took a husband in the Cathedral Church of the Incarnation, Garden City.

¶ TAD readers are once again assured that our mailing list is neither rented nor sold. (One issue of TAD could almost be paid for entirely by the average fee earned from a single use of the list.) ¶ The French tapestry which will hang behind the high

altar of Coventry's new Cathedral Church of St. Michael will weigh nearly a ton; in the ruins of the old church, destroyed by fire bombs during the World War II blitz, a number of young Germans are restoring the former vestries, as a work of reconciliation. (Vestry: a room in or attached to a church in which vestments and sacred vessels were stored; because such rooms were handy for business meetings, the gatherings and gatherers there came also to be called "vestries"; hence the term, "vestrymen.")

Nowadays the room in which sacred vessels and vestments are stored is called the sacristy.)

¶ Admittance to Holy Trinity Church, Stratford-on-Avon (Diocese of Coventry, Province of Canterbury), where the tomb of Shakespeare is located, is now without charge; a new vicar abolished the long-standing, controversial fee which produced a substantial revenue for the parish. ¶ The Diocese of Trinidad (Province of the West Indies) is putting up a new million dollar Trinity College (boys'

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highschool) on a 30-acre campus at Maraval, to replace outgrown quarters in the see city, Port-of-Spain. ¶ The daughter of the Suffragan Bishop of Massachusetts recently took a husband in St. Andrew's Church, Hanover. ¶ Islam, with an estimated 88 million followers, is Africa's largest religious body; 75 million Africans still worship tribal gods; only 34 million are Christian. ¶ If the address given at the bottom of the last page is incorrect, please cut out the address coupon, indicate the correct address, and return it to *The Anglican Digest*, Eureka Springs, Arkansas. ¶ During pre-primary election maneuvering the Mayor of New York City (recently re-elected) was able to announce that an anonymous donor had offered \$500,000 toward the building of a million-dollar swimming pool and ice rink in Central Park, a few blocks southwest of New York's uncompleted cathedral church (New York wags call it "St. John's the Unfinished"). Anyone who looks at the American Church's mission and education budgets (newly-expanded as they are, and padded with administrative expense) must wonder why such a sum should be handed out for a pool, attractive and welcome though it might be, and why the Church has failed to capture the imagination of men with equal means and generosity. ¶ The Diocese of St. Helena includes the

islands of St. Helena and Ascension in the South Atlantic Ocean: area, 18,000 acres; population, 5,600 (3,870 Churchmen); resident clergy, one bishop, one priest (another expected next summer), and one deacon. ¶ The son of the U.S. Ambassador to Norway recently took to wife the daughter of the Assistant Attorney General of Massachusetts in Manhattan's St. James' Church. ¶ Last summer, a Los Angeles parish advertised in its bulletin for a fortune teller for its bazaar; somebody suggested the same for the Every-Member Canvass. ¶ Fifteen parishes in the Diocese of Texas together report building programs totalling more than \$1,500,000 with over half the money allocated for new parish halls and classrooms. ¶ Last autumn in the Church of St. John the Divine, Houston (Diocese of Texas), Cathy Crosby, the only female singer in the Crosby family (which includes Bing) and daughter of bandleader ("The Bobcats") Bob, took to husband a Texas oil heir. ¶ General Convention, noting that some Roman scholars had averred that a translation of the Bible acceptable to both Papists and non-Papists was a "real possibility," sent word to Roman authorities expressing interest in such a project. ¶ God willing, the next issue of *The Anglican Digest* will be placed in the mail during the Spring 1962 Ember Days.

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